

# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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THE IMMORTALITY OF THE SOUL.  
FOURIER'S RELIGIOUS VIEWS.

Addressed before the Harmonical Association  
of Buffalo, Sept. 19, by Albert Brisbane, Esq.

LADIES AND GENTLEMEN—I propose to examine before you, this evening, whether there are any proofs of a scientific character, to uphold the doctrine of immortality—any proofs entirely separate from revealed religion, which depends upon faith and revelation, and which exercises such an absolute sway over the minds of a large class of men. There are a great many minds, constituting a majority, I think I may say, of the thinking minds, who are not satisfied with the proofs furnished by revealed religion. They are men who require philosophical reasons for what they believe, and will not rest upon trust. The living evidence must be brought before them, and the facts, together with the laws which regulate them, must be such as to satisfy the reflective organs without depending upon the traditions of the past. These men constitute the bulk of the active minds of the age. In Europe, it is almost a universal belief among scientific men, and it is clear that we must have clear and satisfactory philosophical proof, or the faith of our immortality will die out, and give place to universal skepticism. I say to the clergy that if they cannot discover other proofs of the immortality of the soul, that doctrine will wholly disappear before the skeptical analysis of reason.

In the progress of inquiry upon this subject, I shall confine myself to a brief abstract of the views which have been presented to my mind by various studies. I shall make use of no authorities based on faith, nor from the new doctrine of Spiritualism. This latter subject I am but slightly acquainted with. I have not had time to examine it as I could wish. I have seen much of the development of animal magnetism, clairvoyance and other kindred phenomena, and believe in the existence of the psychological laws which govern them, and attach to a proper acquaintance of those laws the greatest importance.

In placing this subject before you this evening, I must necessarily be brief, and shall, therefore, confine myself to two prominent parts, which, in themselves, constitute only the basis of the structure which I propose to raise; and first let me explain one great law of the human family—an important law of the human mind. It is this: That all science either has its origin, or falls in the beginning, within the domain of religion. Astronomy was first explained by the priesthood of ancient Egypt. It was a religious science, and in those early ages the only means of arriving at the great truths which it touches, were the intuitive conceptions of the soul. Men had no time—no instruments to measure the movements, sizes and distances of the heavenly bodies. What then could they do? They must rely upon the great faculty of the imagination—the imagination, which endeavored under certain influences to grapple with these phenomena; their discoveries were intuitive perceptions, which in religion is called faith.

So, too, the science of medicine in its earliest development relied exclusively upon intuitive perceptions instead of the operations of reason. The sick were cured by the laying on of hands—by prayer—by incantations, and by a multitude of operations, which the human mind in its infancy adopted, to drive out the spirit of evil which was supposed to hold possession of the sufferer's frame. We pass now out of the theological epoch, and come to the epoch of science. As man progressed, he began to think, and to assign causes for the effects which he witnessed. This was the commencement of the scientific epoch. Let us examine these truths, which the operations of science have run through with. We have had men, who, with powerful and almost perfect instruments, have observed the heavenly bodies for nearly four hundred years, and have discovered certain laws which regulate their movements. Galileo, Kepler, Newton, La Place, and a host of others, on the basis of certain facts have established the existence of these laws beyond a doubt, and astronomy has become a positive science. It has passed from the control of the priesthood, and we now have a theory which is founded upon fact, and capable of demonstration; and so with medicine. We have no charms—no incantations resorted to for the purpose of restoring the sick, but by the observation of facts, human reason has discovered certain laws which constitute a science.

Now there are certain mysteries which men of science have not grappled with, and which still remain in darkness. Among these is the doctrine of immortality. So, too, with cosmogony. These sciences, (for such they are in reality, although undeveloped,) are still within the domain of religion. They tell us that the earth was created in six days; that man was created in Eden, and there, out of his rib, woman was made as his helpmate; but as yet we have no scientific explanation, and in fact but little scientific investigation, on these subjects.

When scientific men attempt to speculate upon certain theories, not founded upon facts, they sometimes commit the most ridiculous errors. There is a constant disposition on their part to create sciences, and too little done in the way of explanation. Ask Professor Faraday and other eminent chemists what they know of the soul principle, and they will tell you, "absolutely nothing." They will say, "I see the living body before me, and when it has ceased to breathe, I see nothing more." Such men do not, and cannot, explain the existence of an immortal principle. The very nature of their profession forbids them to attempt it. Every examination which they institute—every new discovery which they make—only serves to increase doubt upon the intricate subject.

Now if we would demonstrate the immortality of the soul, we must create a new science. We must discover certain laws relating to human destiny, and which govern the functions of man in this sphere of his existence. The great laws of Universal Order, or Harmony, or Construction, or as they were called by Fourier, the Laws of the Series, must be understood and their operations must become familiar, before we attempt to demonstrate the soul's immortality. We must go to work in the same manner to make discoveries as we did to discover the laws of astronomy and of medicine. We must have constant observations, and from the data of facts obtained, deduce therefrom the laws which regulate them.

No scientific man has ever taken up this subject in earnest. Neither the German, the French nor the English savans have attempted it. I know of but one man who has ever given his serious attention to it, and that man was Charles Fourier, and his name I pronounce with reluctance. That great man, whose genius has been so much vilified and traduced—devoted a portion of his time to the solution of this great problem. Fourier undertook to discover the laws of Universal Order. When still quite a young man he discovered that the human mind had no fixed standard of truth. Endowed by nature with great powers of analysis and synthesis, he rapidly mastered the difficult subject with which he had undertaken to cope, and as soon as he had come into the possession of this great law of Universal Order, he undertook to solve the question of immortality. He found that if he did not settle this point, all his other labors must be lost to him and to mankind, for whose future improvement they were intended.

Upon this great question, his labors were necessarily somewhat brief, and the results of his investigation which he has given to the public are still more incomplete. But, as I was his intimate friend, and enjoyed with him an unrestricted personal intercourse, I have, on different occasions, been made acquainted with his views, and the process through which he labored to arrive at a solution. I gathered up and treasured with much care the leading ideas which he entertained on this subject, and a few of the most prominent I intend to lay before you this evening.

Before the doctrine of immortality can be taken from the domain of faith, he must discover a great many collateral truths, which, when taken together, constitute a science.

I will give you, then, in the first place, two abstract truths that confirm this doctrine of immortality. All universal ideas, common to mankind, are true. When I look at my watch and see the hands pointing, as they now do, to twenty minutes of nine, I say that is true. Not, however, because I believe in my watch of itself, but because my watch reveals to me five hundred years of human ingenuity and labor. It has taken that length of time to perfect the machinery of this watch, so that it will run without varying half a minute in a month. It is one of the master-pieces of the human mind. The human soul is the master piece of creation. We understand, as yet, nothing of it. Our philosophy can give us no idea of it. It is the work of that Infinite Wisdom who has been engaged an eternity in perfecting it. All intuitive conceptions of the human mind, all ideas emanating from it, are revelations of the workings of its most perfect mechanism, like the movements of the hands of my watch. The sublime idea of immortality—of the unity of the human race, and of the unity of man with God, so universally entertained, I know to be true. The soul feels these truths intuitively. If a drop of water could be endowed with intelligence, it would explain the feelings and properties of the ocean. So does the soul explain intuitively, the properties of the great ocean of spirit.

Fourier in his works gives a list of eight proofs of the immortality of the soul. He only enlarges, however, upon one, which I will introduce to you. He first lays down this great law, that throughout all creation, ATTRIBUTES ARE PROPORTIONAL TO DESTINIES, that is to say, the wishes and desires of all created beings are in keeping or in harmony with their destinies. The remainder is destined to live among the snows of the North. God has not given it desires for the favored regions of the South; nor do those regions possess any attractions for it. The camel is destined for the sandy desert where we find him. He would die among the verdant fields and luxuriant forests of our climate. Look throughout creation, and you will find the same law prevailing. The whale does not desire to fly like the eagle through the air, nor the eagle to haunt like the whale the caverns of the ocean. The dog delights in the society of man, while the wolf, the lion and the tiger, fly from his presence, and no amount of kindness can overcome their repugnance. The same great law is in operation every where, viz: Attractions and desires are everywhere proportional to Destinies.

You find universally, that man desires a contin-

uance of existence hereafter, and according to this great law of attractions, proportional to destinies, God must, therefore, have provided a sphere for the fulfillment of this desire, or else our attractions are all a lie. Were it otherwise, these desires would no more have been given man, than the Creator would have endowed him with useless members, and yet so perfect is the organization of all animal life—the adaptation of attractions proportional to destinies—that if you find but a claw, a scale, or a bone of an extinct fossil, the comparative anatomist is able to decide to what class of animals it once belonged, its disposition, habits, and even its food.

The soul is immortal—but how? and what is the character of its immortality? Is there a hell?—a heaven? Death lowers the dark curtain, and leaves the mind unsatisfied. I desire to be informed of where I am to go, and such is the desire of every body. The clergy have given us their explanation, but they have failed to satisfy a wide circle of inquiring minds. The great intuitive conceptions of the soul teach us the fact of its immortality—nothing more. But we cannot rest satisfied with this, and must go further. Men clothe all their ideas of immortality with certain forms, borrowed from surrounding circumstances. The ancient Scandinavians contented themselves with a military paradise. Our Indian hunters have a paradise of "happy hunting grounds." The sensual followers of Mahomet have made its beautiful Houris its chief attraction, and thus all men clothe their ideas of immortality, with that which forms the chief attraction of their present social position. The great reforms of the Christian religion differed only in this. They made heaven, a heaven of rest, from a disgust of the toils and vexations of the present world.

On this subject, what hints can we derive from nature? I will give you Fourier's idea, without asserting its positive truth, as he may have made false deductions from his laws, but he arrived at his conclusions by the solution of certain problems in the course of a laborious investigation of the subject. I am a skeptical man, myself. I believe nothing without a demonstration. I am not satisfied with Spiritualism, because I have as yet had no proof of its correctness. I follow Fourier only so far as he has demonstrated the certain truths, and I give his theory as the result of investigations of a great mind; the only one, in fact, which has ever taken hold of the subject and philosophically considered it.

Fourier's theory was this: that throughout the Universe there is a dual or double action which constitutes the complete existence—a principle of action and repose—of creation and of non-creation. It exists every where. The heart throws out its blood to the remotest parts of the system; this is action. The blood returns sluggishly through the veins to the lungs, and ultimately to the heart; this is re-action. During the day we think and move and work, at night we go to sleep, and this again is action and re-action, or repose. A day and a night is a single pulsation of life. In Summer, all Nature is awake and fully alive. In Autumn, the flowers fade, the leaves fall, and vegetation decays, until in Winter all Nature is in repose. Summer and Winter are but a day and a night with our planet, the diastolic and systolic motions of Nature's own great heart. So up to God himself, who also has his periods of creation.

Nothing is complete that is single or simple. If a Spirit from another planet should pay us a visit, and ignorant of the laws which govern our existence, should first discover a man asleep, he would be apt to wonder at the creation of such a being, who (to him) could evidently have no object for his creation, and must simply prove an incubrance upon the earth. Or if he should discover him awake and active, and knew him to be a subject of fatigue, he would wonder still more at that ceaseless labor which must sooner or later destroy the mechanism of his body. There must be two parts of existence for all life, and consequently all life is double. If this state of existence is a day, there must be a night beyond it. If this is night, then there must be a day. Every thing in nature is double. There is throughout an active and a passive principle, and here we find it. Mind is active, and matter passive. Our globe is a double globe, composed of a solid centre, of ponderable substances, and surrounded by another of imponderable fluids, a few of which, for instance, light, electricity and magnetism, we know.

Here is the material world on which we live, and above us is a world composed of these imponderable substances where Spirit dwells. Man is the overseer of this globe. Without his supervising care, the animal and vegetable kingdoms would degenerate, and swamps, deserts and wildernesses would invade the earth's surface. But man, endowed with intelligence and reasoning faculties, is placed here for a wise purpose, and that purpose is to develop and perfect matter and the resources of nature; and by cultivating and developing the Divine spark within him, create a world of social and moral harmony.

Every globe has around it another world of imponderable fluids for a similar purpose—the development of soul. To this imponderable globe, which surrounds our solid centre, like a halo, or like the atmosphere, we go, after death, and perform similar functions. Our existence here, and in the aërial or magnetic world, constitutes the dual, or complete life of man. The future is a world of imponderable fluids. There we shall have imponderable fruits and flowers. There are imponderable forests, hills and valleys—imponderable seas and continents—every thing, in fact, which exists here; only more beautiful, because more perfectly

developed and constituted of more refined matter. Man there, may follow the inclinations of his genius, the same as he does here; he may be an artist, for instance, with only this difference: that here he deals with ponderable substances, and there with those imponderable. The soul here is an imponderable substance, and is evolved or set free by death, which is but a chemical action of certain laws upon the body.

An existence here is analogous to night, or Winter: in the other world, it is day, or Summer. There, all the faculties are awake and active, and the soul, after living for a time, must return again to the ponderable sphere, where a few of the faculties only are awake and active. The souls connected with this globe must live upon its solid surface, and in the magnetic world surrounding it, until sufficiently developed to pass to higher spheres, and to become citizens of the Universe. In this sphere of existence, which is analogous to sleep, we do not recollect our impressions of the Spirit-world, but in that existence, which is the soul's day, we may remember and profit by our experiences of this. Thus we must continue to go back and forth, from night to day and from day to night, until every faculty of the mind is developed in its highest perfection, until each one of us becomes a Shakespeare, a Raphael, a Mozart, a Newton, and a La Place, and then we receive our promotion. The soul, elevated in grade, becomes a citizen of the Universe, is privileged to traverse space, to look into and become acquainted with other spheres, still keeping in view the great object of its existence, viz: Spiritual development and the acquisition of knowledge, in which alone true happiness is found.

Thus from a mere spark emanating from Deity, and possessing in a finite degree the attributes of his infinity, the soul, by a diligent application of its own inherent powers in developing the faculties of its own greatness, gradually progresses from a mere point of existence, up through the various stages of perfection, from planet to planet, from sun to sun, from system to system, constantly increasing in brightness, holiness, and in its capacities for happiness, until it finally reaches the great Central Sun of the Universe, around which all other suns revolve, and becomes sufficiently developed to take its position as a counsellor at the bar of God himself.

[For the Christian Spiritualist.]  
THE SPIRITUALISM OF THE PAST  
AGES.  
GENII, DEMONS, SPIRITS.  
NO. XII.  
REASONS FOR THE EXISTENCE OF SPIRITS  
AND THEIR OPERATIONS.

Kircher, in his epistle, *Paranesis*, writes, "Among philosophers a three-fold definition has always been used, the mathematical, the physical, and the moral. The mathematical, because it inquires into the science of quantities, by means of which all scruples of doubt are removed. The physical, because it comes from the experiments of things, and as it comes from the senses, is not devoid of deception, and the moral, because it depends upon the experience of human actions, and begets a science of such a nature as moral things admit of, and which, for the most part, relies upon the authority of the relater, and so comes divine faith, which is more certain than all science."

It is to be noted, Christian divines do not pretend either to a physical or mathematical demonstration of the existence of Spirits, because they cannot be demonstrated from the essence, because it is not from the nature of Spirits, nor from that of any other creature they exist; for God, had he pleased, might have left them uncreated; nor are they to be known by their effects, for the course of God alone might be conceived to suffice for such effects. Christian divines, therefore, rely on Divine revelation, and on the constant tradition from the first ages of Christianity, and all they contend for in respect to Spirits, is, that there is nothing in the belief inconsistent with reason, or implies a contradiction.

The existence of Spirits has been hypothetically introduced into the world, backed by as great men among the Pagans as the world ever saw; and although there have been who have endeavored to account for the phenomena by an hypothesis, yet I think it a strange rashness in men, owning the laws of Moses and of Christ, to throw by an hypothesis, backed by Divine revelation."

Vannini, who died a martyr to Atheism, and Pompanatius, who was supposed to have the same opinion, and many others, have freely acknowledged the facts, which had been manifested to them by experience and testimonies; although they did not acknowledge they were wrought by Spirits, but as free naturalists, set up hypothesis, by which they endeavored to explain the facts. So Alcibiades referred all things to nature that was ascribed to Angels and Spirits, and since him, Petrus Aponus and Pompanatius, who supposed that certain rays, which pass from the least to the greatest, was the cause of all that is done by nature. Marcus Marci referred all to ideas; Avicenne to intelligences; Galen to temperament; and these and other philosophers have endeavored to diminish the wonder caused by many extraordinary effects; but how far their hypothesis are consonant with reason is another question."

For the rationality of the hypothesis of Spirits, Plutarch introduces Cleombrotus, who says, "They say well, who say Plato invested this element whence qualities spring, and are engendered, which is sometimes called the first matter, and sometimes nature. This has freed the philosophers from many

difficulties; but he who introduced the Demons, placing them betwixt gods and men, have resolved more and greater doubts and difficulties—for they have found the tie which holds our society together and our communication with them. It is a matter of no consequence whence the opinion came, whether from the Magi, or Zoroaster, or Thracia, and Orpheus, or Egypt, or Phrygia."

Father Le Brun, after setting forth the many discoveries made by the *Virgula divinatoria*, and after refuting all natural causes which others have assigned to account for them, concludes it is done by the agency of evil Spirits, and reasons as follows: "If there are effects produced which cannot be produced by bodies, (man,) there must necessarily be other beings than bodies in the world." And if among the effects there are some which do not lead men to God, and cause them to fall into error, then it is clear there are other than the ALL-PERFECT BEING and bodies.

So if there are extraordinary effects, not attributable to God or bodies, then there must be created Spirits capable of amusing or seducing men. Although the Scriptures had not clearly taught the existence of Spirits, separated from bodies, yet the Virgula Divinatoria would have afforded a strong proof that there are evil Spirits. The existence of evil Spirits is made clear enough by the Scriptures; and is certainly one of the best established of all the articles of our faith. Mammoindes proves that before Moses, the Sabaeans, the Egyptians and Chaldeans, knew the distinction between good and evil Genii, and all the ancient poets and philosophers owned this. It has also been found established amongst the most remote nations, the most savage, and the most polite, differ not in this belief. In Porphyrius, Jamblicus and Elemenas Alexandrianus, we see how much the doctrine of the Greeks was like that of the ancient Egyptians."

"The primitive Christians, who were watchful of the practices of the Pagans, acknowledged that prodigies were wrought by the Demons. Minutius Felix, who lived in the second century, Tertullian and Origen in the third, have well set forth the sense of the Christians of those times concerning the nature and operations of these Demons. What these have said is a good answer to that which is sometimes objected—"that Christ destroyed the kingdom of Satan, and that the Prince of this world is now judged"—(John xvi. 11.) St. Peter, St. Paul, and St. John, who should be well acquainted with the *diæta* of Christ, and in the sense they should be received, tell us "the Devil as a roaring lion goes about to deceive us," and that we ought to have recourse to prayer to keep us firm in the faith. The Devil, therefore, is not out of the world; the frequent possessions in the early Christian ages are proofs of it; and a thousand superstitions and extraordinary effects affords incontestible proofs of the operation of Devils. Gerson says it is an impiety and an error to deny that Demons are the authors of many surprising facts—sometimes the learned, because they allow their faith to be weakened, their souls being possessed with sensible things, refer all to bodies, and cannot raise themselves to Spirits detached from matter. Plato has said, "nothing so much hinders the finding of the truth as to refer all things to the senses." Cicero, St. Austin, Albertus Magnus, Guilelmo Parisiensis, and above all, our experience has taught us the same, and the proof may be seen in the Sadducees and Epicureans. Of such, Solomon speaks in Ecclesiastes, as persons who have pushed their folly so far, that they cannot own they have a soul. Many are the persons who say they cannot believe in prodigies and miracles, because they have seen nothing extraordinary.

"It is manifest we conceive two sorts of beings, Spirits and bodies; and as we can but reason in accordance with ideas, we should ascribe to Spirits that which cannot be produced by bodies."

"There are persons who, for the want of attention and light, would put all religion into systems; but I say there is no system to be made of such truths which we ought to learn by faith. We must make systems for natural effects, as the loadstone, the ebb and flow of the sea, the motion of the planets, for the cause of the effects we see are not made plain to us; but to do so, we have need of many observations, which by an exact induction may lead us to a cause to satisfy us of the cause of all these phenomena. It is not so with religion, and men should not speak of it but after a decisive and infallible authority, and so we should speak of the Demon. It is only by faith they have power, and are enabled to reduce men. We find it in Job and Tobit, and other places in Scripture. They can tempt the just; they tempted Christ."

Gregory says all things in this world are governed by an invisible being. Aristotle assigned Spiritual substances to the celestial bodies. Yet he says, none preside over inferior bodies unless over the human soul, and this because he thought all other operations were natural, and for which the motion of the celestial bodies sufficed.

Assertors of christian truth seeing many things done exceeding the power of nature, assume a presidency of angels. Arcereia was of opinion, only one immaterial substance presided over all inferior bodies, which he called an *intellectus agens*.

Having considered the opinions of the Christians concerning Spirits, I shall now turn to the Peripatetics, Epicureans and Sadducees, who deny the existence of Spirits.

Aristotle held that God was not the creator of the world, but that it was from eternity. He does not take care of inferior things, for that he would become vile if he regarded them. That God is a necessary, and no free agent, being the soul of the first sphere. That heaven and hell are fables of legislators. That the particular souls of men die

with their bodies, and that there is only one immortal soul, which is not in the form of the body, but assisting all bodies. That there are no Demons, nor angels, but movers of the spheres, who are in bliss by that motion. That God does not send dreams, or he would send them to the wise and not to fools. That prophets are not inspired by a divine afflatus, but grow mad through melancholy, and prophesy in their madness. Aristotle for holding these dogmas, was forced to fly from Athens, or he would have been questioned by the court of the Areopagites.

The Epicurean philosophy contains these errata in physics. It takes away the two chief causes of nature, viz: the eternal efficient, and the final cause. It feigns all things to arise from a casual concourse of atoms. It affirms the souls of men die with their bodies.

The Sadducees deny the resurrection; all traditions of the fathers; some of them all the prophets and Moses. That the soul is mortal and dies with the body. Deny God's providence, and ascribe all things to man's free will. Deny angels and Spirits.

They say the word Spirit in the Scriptures is not to be understood as a substantial being, but certain qualities, motions, and inspirations in men, or divine phantasms, or appearances created by God to serve some present occasion, and then disappear.

Mr. Lawrence in his discourse upon angels, observes the word Spirit is sometimes used in the above senses.

Our author says, it is said God is a Spirit, (John 4, 24.) Is he then only a quality, or mere phantasm? Is he not a proper Spirit or a Spiritual substance?

The Sadducees' notion of Spirits is something like Mons. Chara's idea of the venom of a viper, it having nothing material in it, and is the effect of the imagination of the viper, which forms to itself an idea of vengeance, and produces it in the instant of anger.

Our author says, having laid down the general principles of the philosophers, he shall consider their ground for rejecting Spirits, and their operations.

These philosophers chiefly reject Spirits, because they can have no notion of a Spiritual substance. Mr. Lock has shown men have as clear a notion of Spiritual substances as they have of corporeal ones, matter, or body, and that there is as much reason for admitting the one as the other, and reasons thus: "If man will examine his thought concerning his notion of a pure substance, he will find he has only a supposititious notion of something necessary to support such qualities as are capable of producing ideas, which qualities are commonly called accidents. So if we think of a horse, the idea is but a collection of those simple ideas which we are wont to find united in a horse, yet because we cannot suppose them to exist one in another, or alone, we suppose them to exist in, and supported by some common substance, though it is certain, we have no distinct idea of the things we suppose to support it."

"The same thing happens concerning the operations of our minds, as thinking, reasoning, fearing, &c., which we concluding not to subsist of themselves, we think them the actions of some substance we call Spirit. So it is evident, we have no other notion of matter but something wherein those things which affect our senses subsist. So also by supposing a substance wherein thinking, reasoning, fearing, and a power of moving do subsist, we have a clear notion of the nature or substance of Spirit, as clear at least as we have of material substances, so it follows that not having a clear notion of the substance of Spirit, there is no reason to conclude its non existence, than for the same reason we should deny the existence of the body. Mr. Lock also seems to think there is less obscurity in the idea of Spirit than there is in the idea of the existence of the body,—our idea of body being an extended solid substance, capable of communicating motion by impulse, our idea of a soul, a substance that thinks and has a power of exciting motion in the body by will or thought."

Mons. Le Clerc in his *Coronis*, argues conformably with Mr. Lock. "He says, when we contemplate a corporeal nature, we see nothing but extension, divisibility, solidity, mobility and various determinations of quantities and figures, and it were contrary to the laws of true reasoning to affirm other things of bodies; and from a mere body nothing can be deduced which is not joined in a necessary connection with the said properties.—Then those who have thought the properties of perceiving by sense, of understanding, willing, imagining, remembering, and other such effects which have no affinity with corporeal things, have arisen from the body, have transgressed the true method of reasoning, as has Epicurus, who has affirmed the mind to be composed of corporeal atoms. And in reply to the question, whence do they rise? The answer is not in matter, which is wholly destitute of sense or thought; nor are they spontaneously sprung from nothing, for it is an evident truth that nothing springs from nothing."

Dr. Cudworth in his *Intellectual System of the World*, says the consideration of the corporeal nature joined with a knowledge of the properties of the mind, leads men straightly to two tenets of great moment, viz: the existence of the supreme Deity, and the creation of man's soul by God, whence also is deduced its immortality.

Mons. Le Clerc in his *Pneumatology*, has the following concerning Spirits and their operations: 1st. Those who deny Spirits, can be without a corporeal quality, go further than they are warranted for, from the nature of Spirits, we cannot gather whether they are without all corporeal quality, or have a subtle body.



2d. As to apparitions of Spirits, it cannot be shown from their nature, whether they have a subtle body, nor is it likely so many diverse nations should lie in what they have said concerning the appearance of Spirits.

3d. We cannot determine what is angelic intelligence when we do not comprehend our own.

4th. In what the Pagans say of Demons, and the Jews of Angels, there is nothing contrary to any certain knowledge we have.

5th. There is no doubt, that many falsehoods have been told concerning the strange contracts of witches and Demons, yet it would be rash to say, all were false, because the Scripture relates some things like them. If a man contends that Spirits, because believed to be thinking substances, have no power on bodies, because naked thought has no power on bodies, before this is granted, he must show first, there is nothing in angels besides thoughts, and secondly, there is no institution by God between their wills and some changes of bodies, for if either may be admitted without absurdity, they may also be thought to have ability to act on bodies without absurdity.

6th. Some say no true miracles, but cheats only are performed by Demons, a portent, a miracle, or prodigy denotes an effect, first above human power, second beside the constant course of nature, third done at man's pleasure, or the moment he wills. How then can this be asserted, since the bounds of angelical power are not known.

7th. Some deny these effects, and say they are phantoms, as that Demons present to the senses a thing that is not, and move the brain of the spectators to believe the thing is there.

8th. The hallucinations of witches are but the sports of a timorous and melancholy brain, yet I will not affirm those things never happened, yet say that for one which truly happened, there have been a thousand dreams of a deluded mind.

But to return to the Sadducees and Epicureans, perhaps a clear definition of a Spirit may be derived.

Mons. Le Clerc in his preface to his Pneumatology defines all thing endowed with understanding and a will, but as we consider them as Spiritual substance, he says: "The inward nature of all substances, as well as Spirit, is unknown to us, therefore men cannot expect a complete definition of a Spirit."

Our author concludes the chapter by saying: "Those who take upon themselves to rectify our notions of things, ought to bring us notions of things more clear than those we had, especially where religion is concerned." S. B.

## Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, SEPT. 8, 1855.

### SPIRITUALISM IN NEW YORK CITY.

We copy in this issue a full and elaborate report of what might be called, with propriety, a day with the Spiritualists of New York, from the Daily Times of September 2d. We do this not because the report is faultless either in style or language, but because it is a most improvement on many of its predecessors which have appeared in the papers of this city. We give it therefore without amendment or abridgement, believing, as an item of news, indicative of progress, it will be read by most Spiritualists with pleasure. Beside, to those of our readers not acquainted with the forms or no forms—if such a thing were possible—characterizing the Spiritual meetings at the Stuyvesant Institute, the report will be instructive, as it outlines the character of most meetings, whether for conference or otherwise.

There are two items, however, which are not strictly true, and therefore should be received with great caution.

1st. It is not true that Judge Edmonds and Gov. N. P. Tallmadge "are put forward" as "the high priests of the new faith," although they may be the "most conspicuous" of its "champions," from the simple but all-sufficient reason that Spiritualism, as yet, has neither high nor low priests.

2d. Nor is it true that "hostility to recognized Christianity" is either the general feeling among Spiritualists, or the common "advice" of the Spirits, the Spirit of "North" to the contrary notwithstanding.

This last point we wish to elaborate, for it is true that most Spiritualists hope for, work for, and therefore rationally expect a time when the Church will be Spiritual in deed, and Christ-like in humanity, rather than conventional and formalistic.

The intelligent Spiritualist, nevertheless, ignores all right, and does not pretend to meddle with the religious faith of men as such; but in defining his own position he finds it somewhat difficult to avoid outlining the relations and positions of others, who stand in close proximity to him. Spiritualism, however, in its nature and essence, is a religious reform, and as such, associates with all the developments of Spirit-life, which the many phases history of humanity's progress has thus far presented. Naturally enough in its associational and unitary blendings, it pays small heed to the angry voices and incoherent declamations, which has thus far denounced the developments of the age, and has ever, in one form or another, been the representative of *force and fashion*, rather than the herald of Progress and Humanity.

We regret, therefore, that Spiritualism is represented in this respect as hostile and antagonistic in its developments, since it has no warfare but with error, no mission but the development of truth, and the harmonization of man to his fellow. It works for the one, because it has the authority of past experience for all necessary corrections, and it hopes for the other, because the revelations of Spirit-life which has come to this age, makes demonstrative, truths, which before were logical, rather than living, actual convictions in the internal consciousness of the race.

The great truths of the Bible which have been for ages, as it were, father and mother to the Spiritual nature of man, receives from Spiritualism the strong and friendly support of authoritative and demonstrative truth.

Such at least is true of the immortality of the soul, the unity and brotherhood of the race, its progression and perfectability, and the consequent sacredness of Humanity.

Associated with these great *eternal truths*, are others which Spiritualism explains, elaborates and perfects; for it is, in genius and Spirit, constructive and harmonious, rather than destructive and hostile. The Christianity of Jesus will, therefore, find in every intelligent and harmonious Spiritualist, a friend and an advocate, although he may not think it necessary to prostrate his reason or belittle the integrity of his manhood, in being the one or in doing the other.

We qualify the word Spiritualist, for the necessary and obvious reason, that men, in the majority of cases, reason from their defects rather than from their

virtues—from their excessive developments rather than from the harmonic and whole man, and naturally enough there may be those in the Spiritual family, and on the Spiritual platform, who speak from the plain of their past *dislike*, rather than from the catholic plain of harmonic and universal truth.

These, however, are individual Spiritualists, rather than Spiritualism, and the former should never be confounded with the latter—no more than the formalities and hypocrisies of the Church, should be confounded with or mistaken for the angelic purity, heroic magnanimity, or God-like humanity of Jesus. Notwithstanding this qualification, Spiritualism in New York, as elsewhere, has many phases which need the detail of personal observation and reflection to understand, if honor is to be given where honor is due.

### SIDE ISSUES AGAIN.

Having received a letter relating to the charges brought against a prominent lecturer on Spiritualism, which have been published of late in some of our city papers, we wish to say, once for all, that we have no intention to make issue with any man, or set of men, since the legitimate purposes of this paper are to elaborate facts, discuss principles, and so far as possible direct the attention of its readers to the "Religion of Manhood," the magnanimity of truth, the beauty of holiness, and the harmony of the developed and purified man. We ignore no responsibilities that may grow out of these premises, and hope the reader will tolerate us in discharging the same, though he may not always sympathize with our method, nor harmonize with our conclusions.

As we do not believe in total or partial depravity, natural or acquired, we shall continue to believe in the sacredness and perpetuity of the Institution of Marriage, its imperfections to the contrary notwithstanding, and will not knowingly enter into any discussion, nor take part in any side issue, the natural tendency of which, begets contempt for the laws of society, and an impatient fretful of all restraints, Religious, Social and Moral.

At the same time, we shall discuss the laws, usages and customs of society as heretofore, that relate to and have an effect on the relations and education of the sexes, believing that Marriage, like every other institution of the Creator's, is "blessed beyond all blessings," when the parties are educated and prepared for such responsible associations.

With the issues of "Free Love," or the assumptions of its advocates there, we have nothing to do, and of them we shall have nothing to say, believing as we do, that it, like all diseases to which flesh is heir to, will pass away as soon as men possess sane minds in pure bodies.

To so many of our friends, therefore, as may feel inclined to offer us articles on the subject of Marriage, we wish to say, discuss principles and their relations, and leave men and personalities alone; for it is written in the universals of Nature, as well as in the Bible, "He that doeth wrong shall receive for the wrong that he hath done, without respect of person."

### MARRIAGE.

There are subjects which it seems almost sacrilegious to meddle with; themes that are too sacred for any but the pen of inspiration; ordinations that bear so distinctly upon their faces the features of the Divine, the seal of Omnipotence, that however debased and corrupted by the things of earth; exposed in all their sanctity to the abuses of ignorance or vice, or so thoroughly covered by the rubbish of time and circumstance, that their original nature or form is scarcely recognizable; still the discriminating mind, with penetrating eye, sees through all these contingencies, and recognizes their high and heavenly origin!

Such a mind, in approaching a subject of this nature, feels the soft shudder that ever pervades the reverent soul, when standing in the presence of the Infinite, and shrinks apprehensively away, lest in the attempt at the removal of these cancerous excrescences, it should in some way injure or despoil the pure form of any one of its heavenly attributes, or destroy the life that still remains unperverted.

Of all God-given appointments sanctified to man, that of marriage embodies most of sweetness, holiness, and perfectness; so altogether exalted and chaste is it, in its nature and influence, that the appreciating soul shrinks from the very name in its general acceptance.

There is so much of error and wrong concealed within the marriage sanctuary, that we dread a withdrawal of the curtain; for we do not believe any healthy or renovating result springs from the contemplation of the ruins, or injuries, of ignorance or criminality!

Better the forbearance of patient endurance, the healing and encouraging covering of charity and commiseration; while by all heavenly teachings, all gentle warnings, all loving importunings, with all faithful and earnest rebukings, "we stir up the pure mind by way of remembrance."

Of all the duties devolving upon the regulators of the public mind—the mentors and oracles of the age—they, who by their position or influence, can have access to the hearts of the people, there is none more imperative or important than that of enlightening and elevating their reason, religion, or sentiments in this respect.

That the sublime and exalted philosophy of this relation be better understood and appreciated, that more truthful and elevated sentiments may obtain the place of a false, perverse falling, as they ever will, at the approach of "Truth and Right!"

We are far from imputing the errors and sufferings attendant upon, or growing out of the present system of marriage, to any intrinsic defect, in the form or nature of the institution.

It is true, that "in heaven there is no marriage or giving in marriage." It is also true, that "flesh and blood cannot inherit the kingdom of God," (1 Cor. 15 c. 50v.) consequently the Spirit will be freed from all fleshly contingencies!

But so long as we are subjected to the physical attributes and relations of the soul, so long as we are tenants of the body, passing through this phase of being; so long will it be the wisest and most consistent policy (aside from any higher motive) to submit to all wholesome and necessary restrictions, to the laws and relations connected therewith.

We are greatly surprised, that a "community," so near the kingdom of heaven, as to be "a law unto themselves" in this respect, to whom "marriage is a demoralization!" should in all other respects, be so far of the earth earthy, as to require a "declaration of principles," regulative laws, and enforcing officers!

Life here as elsewhere, however, will continue to

ultimate its forms, until the mind is freed from all taint of mortality, and the Spirit lives in conscious unity with "our Father who art in heaven."

Mrs. JENNIE C. KELLOGG.—This Medium, after an absence of some weeks from the city, has returned, and may be found at her Rooms, 625 Broadway, at the usual hours. For particulars, see her card in the advertising column.

### ACKNOWLEDGMENTS.

Within a few weeks, the manifestations in Boston, Providence, and Buffalo, have been of most extraordinary character, which naturally enough has awakened a strong desire both to see the phenomena and know something of its philosophy.

Many witnessing the manifestations have had to yield their insensibility and skepticism to the authority of fact. The secular press, too, feeling the influence of these developments, have given their readers long and candid accounts of the doings and sayings, purporting to be Spiritual, which have called forth equally candid acknowledgments. It may be the "divinity" that makes this phenomena intelligent, and fashions its developments for the conversion of the age to higher truths, directs that these manifestations come just at this time to meet the issues of the theorizing and would-be philosophical. Be this as it may—let the facts be known—that we may have the truth, the whole truth, and, if possible, nothing but the truth.

The *Batavia Spirit of the Times*, in noticing the manifestations, says:—

"Spiritual manifestations in Buffalo seems to be making considerable progress, and strange and unaccountable things are produced. By many it is pronounced a humbug of the day, false and deceptive, and inconsistent with holy writ. If it is so, the cheat will undoubtedly, sooner or later, be discovered. We have never witnessed any of these manifestations, and are therefore unable to pass any opinion upon the subject. Truth is, or should be, the aim of all; to accomplish which in this matter, be it true or false, can only be arrived at, perhaps, by a long and continuous investigation by learned and scientific men. To simply pronounce it false, and one of the humbugs of the age, proves nothing. We have seen and read a number of lectures, purporting to emanate from Spirits, written in classic and elegant and in classic language, that the Mediums, if it well known, are incapable of writing in their natural state."

The editor of the *Sunday Mercury*, in his issue of August 26th, alluding to the Spiritual developments in the Davenport Circle at Buffalo, accounts of which have been published in the back numbers of this paper, uses the following language:—

"The Christian Spiritualist, under date of Buffalo, and in relation with a reliable gentleman, gives us some particulars connected with Spiritualism, which we have read with considerable interest. We state them briefly, without pledging ourselves one way or the other. We only beg to premise, that this new theory, if capable of sustenance, promises to revolutionize all society, and if not, to breed a confusion to which the mingling of tongues at Babel afforded no parallel, which, in its moral results, is only to be physically portrayed in the return of chaos."

He then proceeds to give a synopsis of the manifestations, and concludes as follows, which all things considered, is very significant:—

"As we have already implied, we give the above facts, without pledging their accuracy. No person can say that Spiritualism is not a subject of present interest with the public; and if we refer to it here, it is on that ground, and with the desire that, in all things, truth should be separated from error."

The editor of the *Cedar Valley Weekly Times*, in a late number of that paper, after criticizing some of the reformatory issues of the age, concludes his notice as follows:—

"The age is advancing, and no man can now foretell the state of society, even in America—for ten years to come. The harmonious philosophy may work a total revolution in the customs as well as in the religion of the day. Giant minds are struggling on contending sides, and the weaker must eventually surrender to the potent arm of truth—that is to be the mighty lever of the future, and while the world struggles for light, pure light—it will perch upon the banner of progress, and the survivors of the conflict shall see its beauty, and rejoice at its almost marvellous success."

Other indications of progress might be quoted, for concession has as many sides and faces as insinuation—but these acknowledgments must suffice for the present, for they cannot fail of convincing the thoughtful reader that a great change has come to the Spirit of the Age, and the temper of many, who have control of the Secular press.

### A. J. DAVIS.

The amount and kind of benefit likely to spring from the late effort made by President Mahan, to explain the phenomena of Spiritualism, it were difficult now to conceive, and, perhaps, presumptuous to guess; but it does not need a prophet to see that its influence will be exceedingly limited, and its mission short-lived; for the partizan is so prominent and the bigot so manifest, that few will be able to read the book through, and possess the calm, candid, truth-loving, and Catholic Spirit which should be ever the prominent characteristic of the honest seeker after, and the fearless advocate of, truth.

Were there nothing more in the work to suggest this conclusion, and warrant the assumption—the method used, and the arguments brought forth to convict, Mr. A. J. Davis' "deliberate" imposture and "gross" deception, would be sufficient.

Doubtless, President Mahan had, or thought he had, method in his madness, for in making the "Revelations" through Mr. Davis, the fundamentals or foundation of Spiritualism, he wished to destroy the authority of the one to undermine the other, and thus dispose of the entire superstructure "at one fell swoop." In this, President Mahan manifests his ignorance of the history of modern Spiritualism, and his superficiality, as a reasoner—for few manifested more doubt than Mr. Davis when the phenomena was first attributed to Spirit agency. Mr. Davis was at that time, and still wishes to be known as a "harmonious philosopher" rather than a Spiritualist, for reasons, whether good or bad, are authoritative to him in urging the distinction. In making these suggestions, we do not wish to be considered as advocating either the immutability or the infallibility of Mr. Davis, for we are far, very far, from it; but we do wish to bear our protest against this rotten, corrupt, and God-dis honoring method, which many use in patronizing truth; for with them it seems to be the first and last rule of logic, to destroy the character and blacken the reputation of the opponent, that truth may shine all the brighter by the contrast.

Doubtless there are times when the historian and critic are compelled to do this, from the very nature of their office and the necessities of social and moral life; but this is far removed from the tortuous and constructive method of attack, which men call into being, for the benefit of party issues. However fully this method may be justified by the policy of the partizan or sectarian, it is no less obnoxious to good sense, and should be ignored in toto, by every generous disputant for truth and lover of Christianity; for it is true, in the battle of logic, as in the conflict of ages—"he that seeks to save his life, or cause, by selfish and ungenerous means, the same shall lose it." Christianity can gain nothing from the advocacy of such men, for its seeming elevation is attained only at the expense of character, and in violation of the laws of courtesy, decency, and moral sense.

So long has this ruthless and barbarous method been practiced, that men generally doubt the existence of such a thing as conscience; for its fundamental law of "all things whatsoever ye would that men should do unto you, do ye even so to them," is so

constantly and recklessly violated by those who pretend to know most about it.

In putting these reflections on paper, we are but doing a duty, alike due to the genius of Christianity and the mission of Spiritualism, for both unite in elevating humanity, while working for the harmonization, the fraternization, and happiness of the race.

When the time comes for us to say, in what we differ from Mr. Davis, we hope we shall be able to give why and wherefore for such opinion, without debasing our sense of delicacy or violating our convictions of right—for we are free to say, we do differ widely with him, on many points of the so-called harmonious philosophy, without calling in question, for a moment, his rectitude as a man, or his love of truth as a philosopher.

In the meantime, as we wish to give honor where honor is due, we will conclude this notice, with the following extract from the *Liberator*, which was called out by Mr. Davis' late lectures in Boston. The writer says:—

"We listened with much pleasure to a lecture delivered at the Melodeon, in this city, last Sunday forenoon, by Mr. Davis, on the various existing despotisms in the world—particularly the despotism of opinion, which characterises our own country. Opinion was described as having an illegitimate origin, and acting the part of a vagabond as well as an usurper—the product of ignorance, tradition, superstition, presumption, assumption, inference, misconception, mistranslation, &c., &c. It is imperious, dogmatic, unreasoning, besotted in regard to the past, a clog in the present, and uninspired as to the future—having no solid basis, and governed by no absolute law. Its mastery is complete over Church and State; over sects and parties; over creeds and institutions. As the mind grows in knowledge, it ceases to be opinionative; it looks into the nature of things; it traces causes and their effects; it builds upon demonstration. Authorities, commentaries, books, parchments, formulas, precedents, usages, all are subordinate to its fearless spirit of inquiry; its search is for the truth, its inquiry after the eternal law. To know is to preclude opinion; what is settled is no longer within the domain of speculation."

"The lecture was thoroughly practical, eminently suggestive, and finely expressed."

"In his recent work on Spiritual Manifestations, Pres. Mahan, of Cleveland, has gone out of his way to make a bitter assault upon Mr. Davis, whom he brands as 'a gross deceiver,' and denounces in the hot spirit of a narrow sectarian. Whether Mr. Davis will deem such an assault worthy of notice, we do not know; but we believe his uniform course has been to engage in no personal controversy, but calmly to submit every thing pertaining to himself, or to his works, to the verdict of time."

"A personal acquaintance with Mr. Davis enables us to judge of his 'walk and conversation,' and the spirit by which he is animated. We regard him as eminently pure-minded, incapable of intentional fraud or deception, without vain pretence or foolish display, characterised by rare gentleness and modesty, actuated by no sordid or selfish considerations, earnestly seeking to know the truth and to advance the right, religious in the most comprehensive and reverent sense of the term, cosmopolitan and universal in his philanthropy and in his feelings. Of course, to him attaches the fallibility of judgment, impression and conception, which marks the whole human race; but, whatever may be the discrepancies or errors which a carping bigotry may assume, or an enlightened critical reason really discover, to exist in his voluminous writings, we believe him to be inflexibly true to his own highest convictions of right and duty; and, while firm and unequivocal in bearing witness to what he believes to be the truth, as far removed from the arrogant dogmatism and bloated self-conceit which distinguish his Cleveland traducers 'as the poles asunder.' In consequence of the extraordinary phenomena attending his mental development, he has made himself the wonder and admiration of multitudes on both sides of the Atlantic; and if he had been egotistical, or self-seeking, or unscrupulous, he might have stood forth as a leader claiming superhuman powers and endowments, and gathered around him a host of awe-stricken followers, ready to accept him as an infallible oracle—the Messiah of the nineteenth century. But he has been proof against a temptation which few could have had the firmness or virtue to resist; and instead of being unduly lifted up, or made criminally ambitious, by the astonishment his case has everywhere excited, and the flattering notices bestowed upon him, he has uniformly evinced the most unaffected simplicity in his daily life, and 'pursued the even tenor of his way,' as one to whom the opinions and praises of men are as dust in the balance, in comparison with the claims of justice, humanity, and right. Of humble parentage, raised in abject poverty, and deprived of all educational advantages, he has given to the world a series of works, ranging widely over the illimitable fields of geological, astronomical, medical, physiological, psychological, and religious science, which, whatever their defects, have excited the astonishment of the learned, for their reach of thought, their marvellous insight, their poetic beauty, and their profound analysis. An earnest reformatory spirit pervades them all; and with much that pertains to the ideal, there is more that is of the most practical character."

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"A personal acquaintance with Mr. Davis enables us to judge of his 'walk and conversation,' and the spirit by which he is animated. We regard him as eminently pure-minded, incapable of intentional fraud or deception, without vain pretence or foolish display, characterised by rare gentleness and modesty, actuated by no sordid or selfish considerations, earnestly seeking to know the truth and to advance the right, religious in the most comprehensive and reverent sense of the term, cosmopolitan and universal in his philanthropy and in his feelings. Of course, to him attaches the fallibility of judgment, impression and conception, which marks the whole human race; but, whatever may be the discrepancies or errors which a carping bigotry may assume, or an enlightened critical reason really discover, to exist in his voluminous writings, we believe him to be inflexibly true to his own highest convictions of right and duty; and, while firm and unequivocal in bearing witness to what he believes to be the truth, as far removed from the arrogant dogmatism and bloated self-conceit which distinguish his Cleveland traducers 'as the poles asunder.' In consequence of the extraordinary phenomena attending his mental development, he has made himself the wonder and admiration of multitudes on both sides of the Atlantic; and if he had been egotistical, or self-seeking, or unscrupulous, he might have stood forth as a leader claiming superhuman powers and endowments, and gathered around him a host of awe-stricken followers, ready to accept him as an infallible oracle—the Messiah of the nineteenth century. But he has been proof against a temptation which few could have had the firmness or virtue to resist; and instead of being unduly lifted up, or made criminally ambitious, by the astonishment his case has everywhere excited, and the flattering notices bestowed upon him, he has uniformly evinced the most unaffected simplicity in his daily life, and 'pursued the even tenor of his way,' as one to whom the opinions and praises of men are as dust in the balance, in comparison with the claims of justice, humanity, and right. Of humble parentage, raised in abject poverty, and deprived of all educational advantages, he has given to the world a series of works, ranging widely over the illimitable fields of geological, astronomical, medical, physiological, psychological, and religious science, which, whatever their defects, have excited the astonishment of the learned, for their reach of thought, their marvellous insight, their poetic beauty, and their profound analysis. An earnest reformatory spirit pervades them all; and with much that pertains to the ideal, there is more that is of the most practical character."

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